



Name:
Date:
Grade:

Homework, Class One

1) Name the main root text for the study of Higher Knowledge (Abhidharma); give the author's name and his dates. Then give the name of the main commentary we will be using, the author and his dates. (Tibetan track in Tibetan.)

a)

b)

2) Explain the literal meaning of the words in the title of the root text.

3) List the eight chapters of the root text (Tibetan track in Tibetan), and explain their interrelation.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

4) What things does the word "abhidharma" actually refer to? (Tibetan track in Tibetan.)

5) Name the four required attributes of a reputable Buddhist book, and explain what they are in this case. (Tibetan track name the four in Tibetan and explain in English.)

a)

b)

c)

d)

Memorization assignment: Memorize the four lines from the *Abhidharmakosha* starting with "Knowledge is unstained wisdom..."

Meditation assignment: 15 minutes per day analytical meditation on the four attributes.

Meditation dates and times (homework without these will not be accepted):



Name:
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Homework, Class Two

1) The opening line of the fourth chapter of the *Abhidharmakosha* (*Treasure House of Knowledge*) explains where the universe and all the beings in it come from. Write the line out. (Tibetan track in Tibetan.)

2) With this line, Master Vasubandhu is denying that the world can come from no cause at all, or from a cause inconsistent with its nature. Examples of the latter would be an unchanging cause, a primal energy, or a creator being. (Tibetan track name these three in Tibetan.) Give two reasons why the world cannot come from them.

a)

b)

3) Name the two most basic types of karma, or deeds. (Tibetan track in Tibetan.)

a)

b)

4) The two types of karma motivated by mind are deeds of body and of speech. Describe the two types that each of these has, giving an example of each. (Tibetan track give the two types in Tibetan.)

a)

b)

5) "Non-communicating" form has five characteristics. Describe them, by using the exact phrases from Master Vasubandhu's root text, and explaining each of them. (Tibetan track give each phrase in Tibetan.)

a)

b)

c)

d)

e)

Memorization assignment: Memorize the first five lines of the fourth chapter of the *Abhidharmakosha*. (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, analytical meditation on why the world and its inhabitants did not come from the three "causes" mentioned above.

Meditation dates and times (homework without these will not be accepted):



Name:
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Homework, Class Three

1) Give the definitions of virtue, non-virtue, and neutral karma. (Tibetan track in Tibetan.)

a)

b)

c)

2) Name the three root virtuous mental functions and describe them. (Tibetan track in Tibetan.)

a)

b)

c)

3) Give the Tibetan words for shame and consideration, and explain the difference between them. (Tibetan track give words in Tibetan and explain in English.)

a)

b)

4) Give the abbreviated list of the ten rights and wrongs, and group them by the three gateways. (Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

Memorization assignment: Memorize the ten rights and wrongs by gateway.

Meditation assignment: 15 minutes per day, about the closest you came in the last 24 hours to each one of the ten rights and wrongs.

Meditation dates and times (homework without these will not be accepted):



Name:
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Homework, Class Four

1) Name the three types of experiences (in three different times) that ripen from deeds (karma).

a)

b)

c)

2) What are the four types of deeds that, according to the Abhidharma, will definitely ripen into a future experience?

a)

b)

c)

d)

3) What are the two special features of a deed that can cause it to ripen in this same life?

a)

b)

4) What four things can make the object of an action "special"?

a)

b)

c)

d)

5) Name and describe the four different types of consequences that result from a karmic action.

a)

b)

c)

d)

6) Select three bad deeds, one representing each of the gateways, and explain the four consequences it will produce.

a) *in body*:

i)

ii)

iii)

iv)

b) *in speech*:

i)

ii)

iii)

iv)

c) *in mind*:

i)

ii)

iii)

iv)

Memorization assignment: In English, all three consequences for all ten deeds.

Meditation assignment: 15 minutes per day, analytical mediation on what kinds of karma
the best and the worst things in your life may have come
from.

Meditation dates and times (homework without these will not be accepted):



Name:
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Grade:

Homework, Class Five

1) According to the Mind-Only school, when you see something, it is because two things arise together from one karmic seed that has been planted in the mind at an earlier time. Name these two things. (Tibetan track give them in Tibetan, and give the name for "Mind-Only School" as well.)

a)

b)

2) According to the Mind-Only School, what are you really looking at when you think you are looking at the sense faculty of your eye, and outside physical forms as well? (Tibetan track answer in Tibetan.)

3) Explain how mental seeds from karma are planted, and then where they stay, and how they go on until they produce their consequences, according to the Mind-Only School. (Tibetan track give Tibetan for "mental seed.")

a)

b)

c)

4) The Middle-Way School doesn't accept the idea of a foundation consciousness (*kun-gzhi* in Tibetan, or *alaya vijnyana* in Sanskrit). Where then do they say the mental seeds planted by karma stay until they ripen?

5) Even though the Consequence group in the Middle-Way School doesn't accept the idea of mental appearances ripening out of foundation consciousness, they do agree that mind helps create objects, through the process of conceptualization. Give the short name for this process (Tibetan track in Tibetan), and explain it.

6) There are many places in the sutras where the Buddha stated that the whole universe and everyone in it is "mind only." The Mind-Only School took this to mean that there are no outer, physical objects at all. Explain what two things the Buddha actually had in mind when He said that everything was "mind only."

a)

b)

Memorization assignment: Memorize the famous verse from the *Sutra Requested by Upali*, found in the reading for this class which begins, "A splash of pleasing flowers in breathtaking beauty."

Meditation assignment: 15 minutes per day; try to distinguish the difference between the role of mind in creating the world according to the Mind-Only School and the Middle-Way School.

Meditation dates and times (homework without these will not be accepted):



Name:
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Homework, Class Six

1) Maitreya, in his work entitled *The Higher Line*, describes six different steps in the process through which the tendency to grasp to some self-nature causes karma, and thus the world of suffering life. Describe these six. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

2) When three different types of beings sit down together and look at a glass full of liquid, they see three different things. Does this mean then that nothing at all is one way or the other?

3) Is it possible that the three beings have three perceptions which are all valid, and yet draw contradictory conclusions about a single object?

4) Describe how the Consequence section of the Middle-Way School explain what is happening in this case, using their concept of three parts, three material causes, and three contributing factors.

5) What happens to the three parts when, for example, a craving spirit tries to drink from the glass?

6) Are the pus and blood that the craving spirit sees in the cup actual pus and blood? Why or why not?

Memorization assignment: Memorize the lines from the *Bodhisattva's Way of Life* found in this reading for this class which begins, "Who made the burning steel that acts."

Meditation assignment: 15 minutes per day, a review meditation on the six steps that cause karma and our suffering life.

Meditation dates and times (homework without these will not be accepted):



Name:
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Homework, Class Seven

1) Describe the difference between black, white, and black-and-white deeds. (Tibetan track in Tibetan.)

a)

b)

c)

2) Name and describe the four parts to a path of action, for the act of killing for example, as explained by Je Tsongkapa, who follows Master Asanga.

a)

b)

c)

d)

3) The second of these four part has three parts of its own. Name and describe these for the act of killing.

a)

b)

c)

4) Suppose someone is engaged in the support of a war by his country. He is not a soldier, but soldiers from his country kill some of the enemy. Does he himself collect the karma of killing, or not? (Use an actual verse quotation, Tibetan track in Tibetan.)

5) Give examples for the following (Tibetan track in Tibetan):

a) *Something which is a karma but not a path of karma:*

b) *Something which is both a karma and a path of karma:*

c) *Something which is a path of karma but not a karma:*

Memorization assignment: Memorize the verses from the *Abhidharmakosha* about the four root and six secondary non-virtues

Meditation assignment: 15 minutes per day, on the closest you have come to the ten non-virtues and their opposites, in the last 24 hours

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
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Homework, Class Eight

1) What does "most basic virtue" or "root of virtue" refer to? (Tibetan track give Tibetan for this phrase, and for what it refers to.)

2) Describe the kind of person who can lose this most basic virtue. (Tibetan track also give Tibetan for "loss of basic virtue.")

3) Describe two actions which can cause a loss of basic virtue. (Tibetan track in Tibetan.)

a)

b)

4) Name two methods given in the Abhidharma for restoring most basic virtue. (Tibetan track in Tibetan.)

a)

b)

5) Give examples of the four permutations between projecting and finishing types of karma. (Tibetan track give the names for these two types of karma in Tibetan.)

a)

b)

c)

d)

Memorization assignment: Memorize the six lines in section 80 of the Abhidharma commentary of His Holiness the First Dalai Lama.

Meditation assignment: 15 minutes per day on the closest you have ever come to losing your most basic virtue.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
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Homework, Class Nine

1) Name the five "immediate" misdeeds in their traditional order. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

2) Why are these deeds called "immediate"? Describe also the specific type of birth that one must take because of them. (Tibetan track answer both parts in Tibetan.)

3) Describe the profile of a person who creates the kind of schism called "breaking the wheel," and the people who participate.

4) Name the six periods when such a schism is impossible. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

5) What makes a misdeed "immediate"?

6) Explain the order of severity for the five immediate misdeeds.

7) Which deeds of the three passageways are most serious? (Tibetan track in Tibetan.)

8) Which of the five views is most serious? (Tibetan track in Tibetan.)

Memorization assignment: Memorize the four lines of root verse in sections 105 and 108.

Meditation assignment: 15 minutes per day on the closest you have ever come and could ever come to committing one of the five "immediate" misdeeds.

Meditation dates and times (homework without these will not be accepted):



Name:
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Homework, Class Ten

1) Name and describe the four types of giving outlined in the *Treasure House of Knowledge*. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) List the seven qualities that make a person who performs giving an exceptional type of giver. What is the name of the seven together? (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

g)

3) Describe three qualities that make the actual action of giving exceptional.

a)

b)

c)

4) Name four qualities of the person to whom you perform your exceptional giving, giving examples for each.

a)

b)

c)

d)

5) The Abhidharma describes the difference between a deed which is committed and a deed which is collected. List the six conditions that cause a deed to be collected as well as committed. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

Memorization assignment: Memorize the verse for section 122 in the reading. (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, choose one good and one bad deed you have done, and check whether the six conditions for being collected are complete or not.

Dates and times meditated (homework without these will not be accepted):